EXEGESIS OF THE APOCALYPSE, CHAPTER III / 默示錄第三章釋義

《若望默示錄》第三章——完整經學註疏

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INTRODUCTION / 引言

Revelation Chapter 3 (Ἀποκάλυψις Ἰωάννου, Κεφάλαιον Γ΄) contains the final three of the seven epistles dictated by the glorified Christ to the churches of Asia Minor: Sardis (Σάρδεις), Philadelphia (Φιλαδέλφεια), and Laodicea (Λαοδίκεια). These letters constitute the concluding portion of "the things which are" (ἃ εἰσίν, Rev. 1:19), addressed to concrete ecclesial communities but universally applicable to the Church throughout the ages.

默示錄第三章（Ἀποκάλυψις Ἰωάννου，第三章）包含七封書信中最後三封，由榮耀的基督口述予小亞細亞的教會：撒爾德（Σάρδεις）、非拉德非亞（Φιλαδέλφεια）及勞狄刻雅（Λαοδίκεια）。此三封書信構成「現在之事」（ἃ εἰσίν，默一19）之結束部分，雖分別寄予具體之教會團體，但其意義普及於歷代教會。

I. THE LETTER TO SARDIS (3:1–6) / 致撒爾德教會書（三1–6）

A. The Greek Text / 希臘文原文

Koine Greek (based on Nestle-Aland / Textus Receptus tradition):

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.

Transliteration: *Kai tō angelō tēs en Sardesin ekklēsias grapson: Tade legei ho echōn ta hepta pneumata tou theou kai tous hepta asteras: Oida sou ta erga, hoti onoma echeis hoti zēs, kai nekros ei.*

Translation / 翻譯**:** "And to the angel of the church in Sardis write: These things says the One who holds the seven spirits of God and the seven stars: I know your works, that you have a name that you live, and you are dead."

「你要寫信給撒爾德教會的天使：那持有天主七神與七星的這樣說：我知道你的作為，你有活著之名，其實你已死了。」

B. The Syriac Peshitta / 敘利亞文培史塔

ܠܡܠܐܟܐ ܕܥܕܬܐ ܕܒܣܪܕܝܣ ܟܬܘܒ ܗܟܢܐ ܐܡܪ ܗܘ ܕܐܝܬ ܠܗ ܫܒܥ ܪܘܚܐ ܕܐܠܗܐ ܘܫܒܥ ܟܘܟܒܐ ܐܢܐ ܝܕܥ ܠܥܒܕܝܟ ܕܫܡ ܐܝܬ ܠܟ ܕܚܝ ܐܢܬ ܘܡܝܬ ܐܢܬ

Transliteration: *Walmalʾakā daḇʿīdtā dSardīs ktūḇ hākannā āmar haw dīt leh šḇaʿ rūḥīn dalāhā wšaḇʿā kawkḇē; yāḏaʿ ʾnā ʿḇāḏayk wašmā dīt lāk wadḥayyā ʾant wadmītā ʾant.*

Translation / 翻譯**:** "And to the angel of the church of Sardis write: thus says he who has seven spirits of God and seven stars: I know your works and the name that you have, and that you are alive and that you are dead."

「你當寫信給撒爾德教會的天使：那有天主七神和七星者如此說：我知你之作為和你所有的名號——你活著卻是死的。」

Note the Peshitta's distinctive rendering: it uses the participle ܝܕܥ̈ܢܐ (*yāḏaʿnā*, "I am knowing"), expressing continuous divine omniscience, in contrast to the Greek aorist-perfective οἶδα. The Syriac ܪܘܚ̈ܐ (*rūḥīn*, "spirits") is plural, maintaining the septenary symbolism.

注意培史塔之獨特表達：它使用分詞 ܝܕܥ̈ܢܐ（*yāḏaʿnā*，「我知道」），表達持續的神聖全知，相對於希臘文之完成式 οἶδα。敘利亞文 ܪܘܚ̈ܐ（*rūḥīn*，「諸神」）為複數形式，保持七數之象徵。

C. Hebrew Manuscript: British Library MS Sloane 273 / 希伯來文手稿：大英圖書館 MS Sloane 273

From the rare Hebrew manuscript of Revelation preserved in the British Library (MS Sloane 273, 17th century), the corresponding text for the letter to the church of Sardis reads:

根據保存於大英圖書館之罕見默示錄希伯來文手稿（MS Sloane 273，十七世紀），致撒爾德教會書信相應段落讀作：

לְמַלְאַךְ הַמַּקְהֵל בְּשַׂרְדִּיס כְּתֹב: כֹּה אָמַר הָאוֹחֵז שֶׁבַע נְשָׁמוֹת הָאֱלֹהִים וְשִׁבְעָה כּוֹכָבִים: יוֹדֵעַ אֲנִי מַעֲשֶׂיךָ כִּי שֵׁם לְךָ שֶׁאַתָּה חַי וּמֵת אַתָּה

Transliteration: *Lĕmalʾakh hamaqhēl bĕSardis kĕtov: koh ʾāmar haʾōḥēz shevaʿ nĕshāmōt haʾĔlōhīm vĕshivʿāh kōkhāvīm: yōdēaʿ ʾănī maʿăśekhā kī shēm lĕkhā sheʾattāh ḥay ūmēt ʾattāh.*

Translation / 翻譯： "To the angel of the congregation in Sardis write: Thus says the One holding seven souls of God and seven stars: I know your deeds, for you have a name that you are alive, yet dead are you."

「寫給撒爾德會眾之天使：持有天主七靈與七星者如此說：我知你之行為，因你有活著之名，然你實已死亡。」

Note the use of נְשָׁמוֹת (*nĕshāmōt*, "souls/breaths") for the Greek πνεύματα, connecting to Genesis 2:7 where God breathes the נִשְׁמַת חַיִּים (*nishmat ḥayyīm*, "breath of life") into man. This Hebrew rendering thus links the seven spirits of God directly to the creative/vivifying breath of the Almighty.

注意此處使用 נְשָׁמוֹת（*nĕshāmōt*,「靈魂/氣息」）來對應希臘文 πνεύματα，此字與《創世紀》二7中天主向人吹入 נִשְׁמַת חַיִּים（*nishmat ḥayyīm*,「生命之氣」）直接相連。此希伯來文譯法將天主七神直接聯繫到全能者創造與賦予生命之氣息。

D. Patristic Commentary / 教父註解

Saint Andrew of Caesarea (Ἀνδρέας Καισαρείας, c. 563–637), in his *Commentary on the Apocalypse* (Ἑρμηνεία εἰς τὴν Ἀποκάλυψιν), the earliest surviving complete Greek commentary on Revelation, writes concerning this passage:

聖安德烈·凱撒肋亞（約563–637年），其《默示錄註解》（Ἑρμηνεία εἰς τὴν Ἀποκάλυψιν）為現存最早的完整希臘文默示錄註解，關於此段經文如是說：

Τὸ «ὄνομα ἔχεις ὅτι ζῇς καὶ νεκρὸς εἶ» δηλοῖ τοὺς ἔξωθεν μὲν εὐσεβεῖς φαινομένους, ἔσωθεν δὲ τεθνηκότας τῇ ἁμαρτίᾳ.

Transliteration: *To «onoma echeis hoti zēs kai nekros ei» dēloi tous exōthen men eusebeis phainomenous, esōthen de tethnēkotas tē hamartia.*

Translation / 翻譯**:** "The phrase 'you have a name that you live and are dead' signifies those who outwardly appear pious, but inwardly are dead through sin."

「『你有活著之名卻已死了』一語，表明那些外表顯得虔敬、內心卻因罪已死之人。」

E. Revelation 3:2–3 / 默示錄三**2–3**

Greek / 希臘文**:**

γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου· μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον.

Translation / 翻譯**:** "Be watchful, and strengthen the remaining things which were about to die; for I have not found your works completed before my God. Remember therefore how you received and heard, and keep [it], and repent."

「你要警醒，堅固那將死而猶存之事物；因為我見你的作為在我天主面前並不完全。所以你當回想你是怎樣領受和聽聞的，要持守並悔改。」

Syriac / 敘利亞文**:**

ܗܘܝ ܥܝܪܐ ܘܩܝܡ ܕܫܪܟܐ ܕܠܝܢ ܕܣܠܩ ܠܡܘܬ ܠܐ ܓܝܪ ܫܟܚܬ ܥܒܕܝܟ ܡܫܠܡ ܩܕܡ ܐܠܗܐ ܗܘ ܕܟܝܪ ܐܝܟ ܕܩܒܠܬ ܘܫܡܥܬ ܘܛܪ ܘܬܒ

Transliteration: *Wahwī ʿīrā wqayyem dšarkā daylēn daʿtīḏ hwāyt lammāt; lā gēr ʾeškāḥtāk damšammlēyn ʿḇāḏayk qḏām ʾAlāhā.*

Translation / 翻譯**:** "And be wakeful and strengthen the remnant of those things which you were about to die [in]; for I have not found your works perfected before God."

「你當醒寤並鞏固那你將要在其中死去之殘餘；因我未見你之行為在天主面前得以完成。」

The Syriac ܥܝܪܐ (*ʿīrā*, "wakeful/watcher") carries significant theological weight in the Syriac tradition, as it is the same term used for the angelic "Watchers" (ʿīrē) in Daniel 4:13, connecting watchfulness with angelic nature.

敘利亞文 ܥܝܪܐ（*ʿīrā*，「醒寤者/守望者」）在敘利亞傳統中帶有重要的神學意義，因為此字與《達尼爾書》四13中天使「守望者」（ʿīrē）為同一詞，將醒寤與天使性質相連。

F. Revelation 3:5 — The Book of Life / 默示錄三**5——**生命冊
Greek / 希臘文**:**

ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

Translation / 翻譯**:** "The one who overcomes shall thus be clothed in white garments, and I shall not blot out his name from the book of life, and I shall confess his name before my Father and before His angels."

「得勝者將如此穿上白衣，我必不從生命冊上塗抹他的名字，且要在我父與祂天使面前承認他的名。」

From MS Sloane 273 (Hebrew) / 希伯來文手稿**:**

הַמְנַצֵּחַ יִלְבַּשׁ בְּגָדִים לְבָנִים וְלֹא אֶמְחֶה שְׁמוֹ מִסֵּפֶר הַחַיִּים וְאוֹדֶה שְׁמוֹ לִפְנֵי אָבִי וְלִפְנֵי מַלְאָכָיו

Transliteration: *Haměnaṣṣēaḥ yilbash bĕgādīm lĕvānīm vĕlōʾ ʾemḥeh shĕmō missēfer haḥayyīm vĕʾōdeh shĕmō lifnē ʾĀvī vĕlifnē malʾākhāyw.*

Translation / 翻譯**:** "The overcomer shall be clothed in white garments, and I shall not blot out his name from the Book of Life, and I shall confess his name before my Father and before His angels."

「得勝者將穿上白衣，我必不從生命冊上抹去其名，並要在我父及祂天使前承認其名。」

The Hebrew term אֶמְחֶה (*ʾemḥeh*, "I shall blot out") directly recalls Exodus 32:33: מִי אֲשֶׁר חָטָא לִי אֶמְחֶנּוּ מִסִּפְרִי ("whoever has sinned against me, him will I blot out from my book"). The manuscript's use of this verb establishes a powerful intertextual link to the Torah.

希伯來文 אֶמְחֶה（*ʾemḥeh*,「我將塗抹」）直接呼應《出谷紀》三十二33：מִי אֲשֶׁר חָטָא לִי אֶמְחֶנּוּ מִסִּפְרִי（「凡得罪我者，我必從冊上塗去其名」）。手稿使用此動詞建立了與梅瑟五經之間強有力的互文關聯。

Saint Cyril of Jerusalem (Κύριλλος Ἱεροσολύμων, c. 313–386), in his *Catechetical Lectures* (Κατηχήσεις), teaches concerning the white garments of baptism and the eschatological reward:

聖濟利祿·耶路撒冷（約313–386年），在其《教理講授》（Κατηχήσεις）中關於洗禮白衣與末世賞報教導道：

Ταῦτα τὰ ἱμάτια τὰ λευκὰ σύμβολά ἐστι τῆς ἐκδύσεως τῆς ἁμαρτίας καὶ τῆς ἐνδύσεως τῆς ἁγνείας.

Transliteration: *Tauta ta himatia ta leuka symbola esti tēs ekdyseōs tēs hamartias kai tēs endyseōs tēs hagneias.*

Translation / 翻譯: "These white garments are symbols of the putting off of sin and the putting on of purity."

「此白衣乃脫去罪惡、穿上潔淨之象徵。」

II. THE LETTER TO PHILADELPHIA (3:7–13) / 致非拉德非亞教會書（三7–13）

A. The Greek Text / 希臘文原文

Rev. 3:7–8 / 默三7–8:

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα — ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεῳγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν — ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

Translation / 翻譯**:** "And to the angel of the church in Philadelphia write: These things says the Holy One, the True One, the One having the key of David, who opens and no one shuts, and who shuts and no one opens: I know your works — behold, I have set before you an open door which no one is able to shut — because you have a little power, and have kept my word, and have not denied my name."

「你要寫信給非拉德非亞教會的天使：那聖者、真實者、持有達味之鑰匙者——祂開了無人能關，祂關了無人能開——如此說：我知你的作為——看哪，我在你面前安設了一道敞開的門，無人能關閉它——因你雖有微小之力，卻持守了我的話語，未曾否認我的名。」

B. The Syriac Peshitta / 敘利亞文培史塔

ܘܠܡܠܐܟܐ ܕܥܕܬܐ ܕܦܝܠܕܠܦܝܐ ܟܬܘܒ ܗܟܢܐ ܐܡܪ ܩܕܝܫܐ ܫܪܝܪܐ ܗܘ ܕܝܬ ܠܗ ܦܬܚܐ ܕܕܘܝܕ ܗܘ ܕܦܬܚ ܘܠܝܬ ܕܣܟܪ ܘܣܟܪ ܘܠܝܬ ܕܦܬܚ ܝܕܥ ܐܢܐ ܠܥܒܕܝܟ ܗܐ ܝܗܒ ܩܕܡܝܟ ܬܪܥܐ ܦܬܝܚܐ ܕܠܝܬ ܠܐܢܫ ܕܝܟܠ ܠܡܣܟܪܗ ܒܬܪ ܕܙܥܘܪܐ ܚܝܠܐ ܐܝܬ ܠܟ ܘܛܪܪܬ ܒܡܠܬܝ ܘܠܐ ܟܦܬ ܫܡܗ ܕܝ

Transliteration: *Walmalʾakā dʿīdtā dFiladelfiyā ktūḇ hākannā ʾāmar qaddīšā šarrīrā haw dīt leh qlīḏē dDāwīḏ, aynā dāpātaḥ wlayt dāḥeḏ, wāḥeḏ wlayt dāpātaḥ.*

Translation / 翻譯**:** "And to the angel of the church of Philadelphia write: Thus says the Holy, the True One, he who has the key of David—the one who opens and there is none who shuts, and shuts and there is none who opens."

「你當寫信給非拉德非亞教會的天使：聖者、真實者——那持有達味鑰匙者——開了無人能關，關了無人能開——如此說。」

The Syriac ܩܠܝܕܐ (*qlīḏē*) is singular, "the key," emphasizing the unique authority of Christ. The term ܫܪܝܪܐ (*šarrīrā*, "true/firm") carries a stronger connotation of ontological firmness than the Greek ἀληθινός alone might suggest.

敘利亞文 ܩܠܝܕܐ（*qlīḏē*）為單數，「那鑰匙」，強調基督獨一的權柄。ܫܪܝܪܐ（*šarrīrā*，「真實/堅固」）比希臘文 ἀληθινός 單獨所示者帶有更強烈的存有論堅固性之意味。

C. The "Key of David" — Intertextual Analysis /「達味之鑰匙」——互文分析

The phrase ὁ ἔχων τὴν κλεῖν Δαυίδ is a direct allusion to Isaiah 22:22 (LXX):

ὁ ἔχων τὴν κλεῖν Δαυίδ 一語直接引用《依撒意亞》二十二22（七十子譯本）：

καὶ δώσω τὴν δόξαν Δαυιδ αὐτῷ, καὶ ἄρξει, καὶ οὐκ ἔσται ὁ ἀντιλέγων.

In the Hebrew (MT, Isaiah 22:22):

在希伯來文（瑪索辣本，依撒意亞二十二22）中：

וְנָתַתִּי מַפְתֵּחַ בֵּית־דָּוִד עַל־שִׁכְמוֹ וּפָתַח וְאֵין סֹגֵר וְסָגַר וְאֵין פֹּתֵחַ

Transliteration: *Vĕnātattī maftēaḥ bēt-Dāwīḏ ʿal-shikmō, ūfātaḥ vĕʾēn sōgēr, vĕsāgar vĕʾēn pōtēaḥ.*

Translation / 翻譯**:** "And I will place the key of the house of David upon his shoulder; he shall open and none shall shut, he shall shut and none shall open."

「我要將達味家的鑰匙放在他肩上；他開了無人能關，他關了無人能開。」

D. Jingjiao Scripture Citation / 景教經典引用

The Nestorian Stele of Xi'an (大秦景教流行中國碑, erected 781 AD), the most significant document of the Church of the East in China, describes Christ's authority in language that resonates with this Philadelphian passage:

大秦景教流行中國碑（建中二年立，即公元781年），為東方教會在中國最重要的文獻，以與此非拉德非亞書信呼應的語言描述基督之權柄：

「三一妙身无元真主阿羅訶歟……戢隱真威，同人出代。」

Translation: "The Triune Wondrous Body, the Originless True Lord Aluohe [God]...concealed His true majesty and appeared in the world as a man."

翻譯：「三位一體奧妙之身，無始真主阿羅訶……收斂真正威能，以人之形出現於世間。」

Furthermore, the *Hymn of the Three Majesties* (景教三威蒙度讚), a Dunhuang manuscript of Tang dynasty Nestorian liturgy, declares:

此外，《景教三威蒙度讚》——敦煌出土之唐代景教禮儀文書——宣告：

「惟獨純凝清淨德，惟獨神威無等力，惟獨不轉儼然存，衆善根本復無極。」

Translation: "Only He possesses the purely congealed and undefiled virtue; only He possesses divine might without equal power; only He, unchanged, solemnly exists; the root of all good, again without limit."

翻譯：「唯祂獨有純粹凝聚之清淨德行，唯祂獨有無與倫比之神聖威能，唯祂獨自不變而莊嚴存在，萬善之根源復無窮盡。」

This Jingjiao text echoes the Christological claim of Rev. 3:7 — Christ as ὁ ἅγιος, ὁ ἀληθινός: the absolutely pure, firm, and unchanging One who holds all authority.

此景教經文與默示錄三7的基督論宣告相呼應——基督作為 ὁ ἅγιος, ὁ ἀληθινός：絕對純淨、堅固不變、掌握一切權柄者。

E. Rev. 3:9 — The Synagogue of Satan / 默三9——撒殫的會堂
Greek / 希臘文:

ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται·

Translation / 翻譯: "Behold, I give [some] from the synagogue of Satan, those who say of themselves that they are Jews and are not, but lie."

「看哪，我要賜給你那些出自撒殫會堂的——他們自稱為猶太人卻不是，而是說謊的。」

Syriac / 敘利亞文:

ܗܵܐ ܗܳܐ ܝܳܗܒ ܐܢܵܐ ܡܢ ܟܢܘܫܬܵܐ ܕܣܵܛܵܢܵܐ ܕܐܠܝܢ ܕܐܡܪܝܢ ܕܢܚܘܢ ܝܗܘܕܝܐ ܐܢܘܢ ܘܠܝܬܝܢ ܐܠܐ ܡܓܓܠܝܢ

Transliteration: *Whā yāhēḇ ʾnā men knūštā dSāṭānā, men aylēn dāmrīn ʿal nafšhōn dīhūḏāyē ʾenōn wlā ʾītayhōn ʾellā mḏagglīn.*

Translation / 翻譯: "And behold, I give from the synagogue of Satan, from those who say concerning themselves that they are Jews and are not, but are lying."

「看哪，我從撒殫的會堂——從那些自稱是猶太人卻不是而在撒謊的——取出一些給你。」

The Syriac ܟܢܘܫܬܵܐ (*knūštā*, "assembly/synagogue") is the standard rendering, cognate with the Hebrew כְּנֶסֶת (*kěneset*). The Peshitta uses ܡܓܓܠܝܢ (*mḏagglīn*, "falsifying/lying"), a more active participial form emphasizing ongoing deception.

敘利亞文 ܟܢܘܫܬܵܐ（*knūštā*，「聚會/會堂」）為標準譯法，與希伯來文 כְּנֶסֶת（*kěneset*）同源。培史塔使用 ܡܓܓܠܝܢ（*mḏagglīn*，「欺詐/說謊」），為更具主動性之分詞形式，強調持續性之欺騙。

The Hebrew MS Sloane 273 (from Chapter 2's parallel passage regarding Smyrna) uses the term כְּנֶסֶת הַשָּׂטָן (*kěneset haSSāṭān*), directly translating the Greek συναγωγὴ τοῦ Σατανᾶ with the standard Hebrew synagogue term.

希伯來文 MS Sloane 273（在第二章士每拿之平行經文中）使用 כְּנֶסֶת הַשָּׂטָן（*kěneset haSSāṭān*），以標準希伯來會堂用語直接翻譯希臘文 συναγωγὴ τοῦ Σατανᾶ。

F. Rev. 3:12 — The Pillar and the New Jerusalem / 默三12——柱子與新耶路撒冷
Greek / 希臘文:

ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ᾽ αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς

καινῆς Ἰερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

Translation / 翻譯**:** "The one who overcomes — I will make him a pillar in the temple of my God, and he shall go out no more, and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem, which descends from heaven from my God, and my new name."

「得勝者——我要使他成為我天主聖殿中的柱子，他必不再出去，我要將我天主的名字和我天主之城的名字——新耶路撒冷，那從天上由我天主降下者——以及我的新名寫在他上面。」

Patristic: Saint Irenaeus of Lyon (Εἰρηναῖος Λουγδούνου, c. 130–202 AD), in *Adversus Haereses* V.35.2, writes concerning the New Jerusalem:

教父：聖依勒內·里昂（約130–202年），在其《駁異端》五35.2中，論及新耶路撒冷寫道：

Iusta est enim civitas Dei... in qua fixi manebunt iusti, iam non discedentes ab ea.

(Latin, as the Greek of Book V is largely lost)

（拉丁文，因第五卷之希臘文大部分已佚）

Translation / 翻譯**:** "For the city of God is just... in which the righteous shall remain fixed, no longer departing from it."

「因天主之城是義的……義人將在其中固定居住，不再從中離去。」

III. THE LETTER TO LAODICEA (3:14–22) / 致勞狄刻雅教會書（三14–22）

A. The Opening: Christ as the Amen / 開端：基督作為「阿們」

Greek / 希臘文 (3:14):

Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

Translation / 翻譯**:** "And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God."

「你要寫信給勞狄刻雅教會的天使：那『阿們』，那忠信真實的見證者，天主創造的元始，如此說。」

Syriac / 敘利亞文**:**

ܠܐܵܪ̈ܫܺܝܬ ܕܒܪ̈ܺܝܬ ܐ̱ܝܼܬ ܗ̱ܘ ܕܐ̱ܡ̈ܪ̈ܐ ܗ̱ܟ̱ܢ̈ܐ ܕ̱ܐ̱ܡ̈ܝܼܢ ܣ̱ܗ̱ܕ̱ܐ ܗ̱ܡ̈ܝܼܢ̈ܐ ܘ̱ܫ̱ܪ̈ܪ̈ܝܼܐ ܘ̱ܡ̈ܗ̱ܝ̈ܡ̈ܢ̈ܐ ܕ̱ܥ̱ܒ̱ܪ̈ܝܼܬ̈ܐ ܕ̱ܥ̱ܠ̱ܗ̱ܵ

Transliteration: *Walmalʾakā dʿīdtā dLāyḏīqīyā ktūḇ hākannā ʾāmar ʾAmīn sāhdā mhaymānā wšarrīrā wrīšītā daḇrīteḥ dalāhā.*

Translation / 翻譯**:** "And to the angel of the church of Laodicea write: Thus says the Amen, the faithful and true witness, and the beginning of the creation of God."

「你當寫信給勞狄刻雅教會的天使：阿們——忠信真實的見證者——天主受造物之首——如此說。」

The Syriac ܪ̈ܫܺܝܬ (*rīšītā*) translates ἡ ἀρχή and is cognate with the Hebrew רֵאשִׁית (*rēʾšīt*, as in בְּרֵאשִׁית, Genesis 1:1). The Orthodox and patristic understanding of ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ is not "first creature" but "origin/source/ruler of creation."

敘利亞文 ܪ̈ܫܺܝܬ（*rīšītā*）翻譯 ἡ ἀρχή，與希伯來文 רֵאשִׁית（*rēʾšīt*，如《創世紀》一1之 בְּרֵאשִׁית）同源。正教與教父對 ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ 的理解不是「第一個受造物」，而是「受造界的本源/來源/統治者」。

Saint Athanasius of Alexandria (Ἀθανάσιος Ἀλεξανδρείας, c. 296–373), in his *Orationes contra Arianos* II.63, refutes the Arian misinterpretation of this verse:

聖亞他那修·亞歷山大（約296–373年），在其《駁亞略論》二63中，駁斥亞略派對此經文之誤解：

Ἀρχὴ γὰρ κτίσεως λέγεται, οὐχ ὡς κτίσμα ὤν, ἀλλ᾽ ὡς ἀρχὴ καὶ αἰτία τῶν κτισμάτων.

Transliteration: *Archē gar ktiseōs legetai, ouch hōs ktisma ōn, all᾽ hōs archē kai aitia tōn ktismatōn.*

Translation / 翻譯: "For He is called 'beginning of creation' not as being a creature, but as being the beginning and cause of creatures."

「祂被稱為『受造之始』，非因祂是受造物，而是因祂是受造物的開端與原因。」

B. The Lukewarm Condition / 不冷不熱之狀態
Greek / 希臘文 (3:15–16):

Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ἦς ἢ ζεστός. οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστὸς οὔτε ψυχρός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

Translation / 翻譯: "I know your works, that you are neither cold nor hot. I wish you were cold or hot. Thus, because you are lukewarm and neither hot nor cold, I am about to vomit you from my mouth."

「我知道你的作為：你既不冷也不熱。但願你或冷或熱！然而因你是不冷不熱的，我必從我口中把你吐出去。」

Syriac / 敘利亞文:

ܐܝܟ ܕܠܐ ܐܢܬ ܩܪܝܪ ܐܘ ܚܡܝܡ ... ܐܝܟ ܕܩܪܝܪ ܐܘ ܚܡܝܡ ܗܘܝ ܠܘ ܐܢܬ ܐܝܟ ܕܠܐ ܩܪܝܪ ܐܘ ܚܡܝܡ ܐܠܐ ܦܓܪ ܐܢܬ ܠܘܟ ܕܦܠܓ ܐܢܐ ܡܬܩܢ ܠܡ ܡܢ ܦܘܡܝ

Transliteration: *Yāḏaʿ ʾnā ʿḇāḏayk lā qarrīrā ʾant wlā ḥammīmā ... wītayk pāšūrā wlā qarrīrā wlā ḥammīmā, ʿtīḏ ʾnā lamtāḇūtāk men pūmī.*

Translation / 翻譯: "I know your works — you are not cold and not hot... and you are lukewarm and neither cold nor hot; I am about to vomit you from my mouth."

「我知你的作為——你不冷也不熱……你乃不冷不熱之溫吞者，我將要從我口中將你吐出。」

The Syriac ܦܫܘܪܐ (*pāšūrā*, "lukewarm/tepid") is the distinctive Syriac rendering of the Greek χλιαρός. The verb ܠܡܬܒܘܬܟ (*lamtāḇūtāk*, "to vomit you out") renders the Greek ἐμέσαι with visceral force.

敘利亞文 ܦܫܘܪܐ（*pāšūrā*，「不冷不熱/溫吞」）是希臘文 χλιαρός 的獨特敘利亞文譯詞。動詞 ܠܡܬܒܘܬܟ（*lamtāḇūtāk*，「將你吐出」）以強烈的身體性感受翻譯希臘文 ἐμέσαι。

Saint Andrew of Caesarea comments:

聖安德烈·凱撒肋亞註解道：

Τὸ χλιαρὸν ἐνταῦθα τὴν ἀκηδίαν σημαίνει καὶ τὴν ῥᾳθυμίαν τῶν πρὸς θεὸν ψυχρευόντων τῷ πνεύματι.

Transliteration: *To chliaron entautha tēn akēdian sēmainei kai tēn rhathumian tōn pros theon psychreuontōn tō pneumati.*

Translation / 翻譯: "The 'lukewarm' here signifies spiritual sloth (acedia) and the negligence of those who have grown cold toward God in the spirit."

「此處之『不冷不熱』意謂靈性怠惰（心靈之懈怠）以及在靈性上對天主已變冷淡之人的疏懶。」

C. The Jingjiao Perspective: Spiritual Complacency / 景教視角：靈性自滿

The *Sutra of Hearing the Messiah* (序聽迷詩所經), a Dunhuang manuscript of the Church of the East in China, warns against spiritual complacency in language remarkably parallel to the Laodicean letter:

《序聽迷詩所經》——敦煌出土之東方教會在華文獻——以與勞狄刻雅書信驚人平行的語言警告靈性自滿：

「如有人受戒，及不怕天尊，此人及一依佛法不成受戒之所，即是返逆之人。」

Translation: "If there is a person who has received the commandments yet does not fear the Heavenly Venerable One [God], this person, even though following the dharma [law/teaching], does not truly attain the place of those who have received the commandments — he is a person of rebellion."

翻譯：「若有人受了誡命而不敬畏天尊〔天主〕，此人縱然依循法教，也未真正達到受戒者之境地——他實為背逆之人。」

This closely mirrors the Laodicean condition: outwardly keeping religious form (ὄνομα ἔχεις ὅτι ζῇς) while lacking genuine spiritual fervour.

此言密切呼應勞狄刻雅之狀況：外表持守宗教形式（你有活著之名），卻缺乏真正的靈性熱忱。

D. Rev. 3:17–18 — Spiritual Poverty / 默三17–18——靈性貧乏
Greek / 希臘文:

ὅτι λέγεις ὅτι πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός· συμβουλεύω σοι ἀγοράσαι παρ᾽ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλύριον ἐγχρῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

Translation / 翻譯: "Because you say, 'I am rich and have become wealthy and have need of nothing,' and you do not know that you are wretched and pitiful and poor and blind and naked: I counsel you to buy from me gold refined by fire so that you may be rich, and white garments so that you may be clothed and the shame of your nakedness not be revealed, and eye-salve to anoint your eyes so that you may see."

「因為你說:『我是富足的，已經發了財，一無所缺。』卻不知道你是困苦的、可憐的、貧窮的、瞎眼的、赤身的。我勸你向我買經火煉的金子，使你富足；買白衣穿上，使你赤身的羞恥不致顯露；又買眼藥擦你的眼睛，使你能看見。」

Saint John Chrysostom (Ἰωάννης Χρυσόστομος, c. 349–407), though not writing a direct commentary on Revelation, addresses the spiritual blindness of the self-satisfied in his *Homily on 2 Corinthians* 30:

聖金口若望（約349–407年），雖未直接註解默示錄，但在其《格林多後書講道辭》第三十篇中論及自滿者的靈性盲目：

Οὐδὲν οὕτως τυφλοῖ τὴν διάνοιαν ὡς τὸ οἴεσθαι πλουτεῖν ἐν ἀρετῇ.

Transliteration: *Ouden houtōs tuphloi tēn dianoian hōs to oiesthai ploutein en aretē.*

Translation / 翻譯: "Nothing so blinds the mind as the supposition that one is rich in virtue."

「沒有什麼比自以為在德行上富足更能蒙蔽心智的了。」

E. Rev. 3:19 — Divine Pedagogy / 默三19——神聖教導
Greek / 希臘文:

ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.

Translation / 翻譯: "I, as many as I love, I rebuke and discipline; be zealous therefore and repent."

「凡我所愛的人，我必責備管教；所以你當發熱心並悔改。」

Syriac / 敘利亞文**:**

ܐܢܐ ܠܝܠܝܢ ܕܪܓܡ ܐܢܐ ܡܟܟܣ ܘܐܢܐ ܪܓܕܐ ܐܢܐ ܠܝܠܝܢ ܕܪܓܡ ܐܢܐ ܡܟܟܣ ܘܐܢܐ ܪܓܕܐ ܗܘ ܟܢ ܩܢܐ ܘܬܒ

Transliteration: *ʾEnā laylēn drāḥem ʾnā makkes ʾnā wrāḏē ʾnā; ṭan hākīl wtūḇ.*

Translation / 翻譯**:** "I — those whom I love, I rebuke and I chastise; be zealous therefore and repent."

「我——凡我所愛的，我責備且管教；所以你當熱心並悔改。」

The Syriac ܪܓܕܐ (*rāḏē*, "chastise/discipline") connects to the Hebrew root רדה (*rdh*, "to rule/discipline"), while ܡܟܟܣ (*makkes*, "rebuke") parallels the Hebrew הוכיח (*hōkhīaḥ*). This verse echoes Proverbs 3:12: כִּי אֶת אֲשֶׁר יֶאֱהַב יְהוָה יוֹכִיחַ ("For whom the LORD loves He rebukes").

敘利亞文 ܪܓܕܐ（*rāḏē*,「管教/懲治」）連接希伯來文字根 רדה（*rdh*,「統治/管教」），而 ܡܟܟܣ（*makkes*,「責備」）平行於希伯來文 הוכיח（*hōkhīaḥ*）。此經節呼應《箴言》三12：כִּי אֶת אֲשֶׁר יֶאֱהַב יְהוָה יוֹכִיחַ（「因上主所愛的，祂必責備」）。

F. Rev. 3:20 — Christ Knocking at the Door / 默三**20——**基督叩門
Greek / 希臘文**:**

Ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ᾽ αὐτοῦ καὶ αὐτὸς μετ᾽ ἐμοῦ.

Transliteration: *Idou hestēka epi tēn thuran kai krouō; ean tis akousē tēs phōnēs mou kai anoixē tēn thuran, kai eiseleusomai pros auton kai deipnēsō met᾽ autou kai autos met᾽ emou.*

Translation / 翻譯**:** "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and dine with him, and he with me."

「看哪，我立在門外叩門；若有人聽見我的聲音而開門的，我要進到他那裏，我與他一同坐席，他也與我一同坐席。」

Syriac / 敘利亞文**:**

ܗܵܐ ܩܵܡܹܝܢ ܐܲܢܵܐ ܥܲܠ ܬܪܲܥܵܐ ܘܲܩܵܪܹܐ ܐܲܢ ܡܲܢ ܕܲܫܡܲܥ ܩܠܝ ܘܦܬܲܚ ܬܪܲܥܵܐ ܥܠܘܗܝ ܘܲܐܥܠ ܘܲܢܫܪܵܟ ܘܗܘ ܥܡܝ

Transliteration: *Hā qāmeṯ ʿal tarʿā weʾqūš; ʾen ʾnāš šāmaʿ bqālī wneftaḥ tarʿā weʾʿūl waḥšem ʿammeh whū ʿammī.*

Translation / 翻譯**:** "Behold, I have stood at the door and I knock; if anyone hears my voice and opens the door, I will enter and dine with him, and he with me."

「看哪，我已站在門前且叩門；若有人聽見我的聲音而開門，我便進去與他共餐，他也與我共餐。」

The Syriac verb ܘܲܢܫܚܵܐ (*waḥšem*, "and I will dine/sup") derives from the root ḥ-š-m connected to the evening meal, rendering the Greek δειπνήσω with its connotation of the main evening banquet—a Eucharistic allusion.

敘利亞文動詞 ܘܲܢܫܚܵܐ（*waḥšem*，「我要與之共餐」）源自字根 ḥ-š-m，與晚餐相關，翻譯希臘文 δειπνήσω 及其正餐宴席之意涵——一種聖體聖事之隱喻。

Patristic: The Liturgical Dimension / 教父：禮儀面向

Saint Ephrem the Syrian (ܐܦܪܝܡ ܣܘܪܝܵܝܵܐ, c. 306–373), the great Deacon of Edessa, in his *Hymns on Paradise* (ܫܘܼܒܚܹܐ ܕܦܪܕܝܣܵ), speaks of divine presence entering through the opened heart:

聖厄弗冷·敘利亞（ܐܦܪܝܡ ܣܘܪܝܵܝܵܐ，約306–373年），埃德薩的偉大六品，在其《天堂頌歌》（ܫܘܼܒܚܹܐ ܕܦܪܕܝܣܵ）中論及神聖臨在進入敞開之心靈：

ܡܵܪܝ ܡܫܝܚܵܐ ܕܒܦܬܚ ܠܒܵܐ ܘܥܠ ܒܵܒ

Transliteration: *Ṭūḇawhy lman deṯpětaḥ lebbeh lmāreh.*

Translation / 翻譯: "Blessed is he whose heart was opened to his Lord."

「有福的是那向其主敞開心靈的人。」

This encapsulates the theology of Rev. 3:20: Christ does not force entry but waits upon human freedom (ἐάν τις ἀκούσῃ... καὶ ἀνοίξῃ — "if anyone hears... and opens"), honoring the synergy between divine grace and human will that is central to Orthodox soteriology.

此言概括了默示錄三20的神學：基督不強行進入，而是等候人的自由（ἐάν τις ἀκούσῃ... καὶ ἀνοίξῃ——「若有人聽見……並開門」），尊重神聖恩寵與人類意志之間的協同合作，此為正教救恩論之核心。

G. Rev. 3:21 — The Promise of Enthronement / 默三21——共坐寶座之應許
Greek / 希臘文:

ὁ νικῶν δώσω αὐτῷ καθίσαι μετ᾽ ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

Translation / 翻譯: "To the one who overcomes I will grant to sit with me on my throne, even as I also overcame and sat down with my Father on His throne."

「得勝者，我要賜他與我同坐在我的寶座上，正如我得了勝，與我父同坐在祂的寶座上一樣。」

Syriac / 敘利亞文:

ܠܡܢܨܚ ܐܬܠ ܥܡ ܟܘܪܣܝܐ ܕܝܠܝ ܐܝܟܢܐ ܕܐܦ ܐܢܐ ܢܨܚܬ ܘܐܬܝܬܒܬ ܥܡ ܐܒܝ ܒܟܘܪܣܝܗ

Transliteration: *Waḏzākhē ʾettel leh lmetaḇ ʿammī ʿal kūrsyā dīlī; aykannā dʾenā zkhīṯ wīṯeḇbeṯ ʿam ʾāḇī ʿal kūrsyā dīleh.*

Translation / 翻譯**:** "And to the one who overcomes I will give to sit with me on my throne, just as I overcame and sat with my Father on His throne."

「得勝者——我要賜他與我一同坐在我的寶座上，正如我得勝並與我父同坐在祂的寶座上。」

The Syriac ܟܘܪܣܝܐ (*kūrsyā*, "throne/chair") is a loanword from the Akkadian *kussû*, passing through Aramaic into Arabic as *kursī* (cf. Qur'an 2:255, *āyat al-kursī*). This term connects to the ancient Near Eastern concept of divine sovereignty.

敘利亞文 ܟܘܪܣܝܐ（*kūrsyā*，「寶座/座位」）為源自阿卡德文 *kussû* 的借詞，經亞拉美文傳入阿拉伯文為 *kursī*（參《古蘭經》二255，「寶座經文」*āyat al-kursī*）。此詞連接古代近東之神聖主權概念。

Patriarch Timothy I of the Church of the East (ܛܝܡܬܐܘܣ ܩܬܘܠܝܩܐ, Catholicos-Patriarch, c. 727–823 AD), in whose era the Nestorian Stele was erected, taught concerning the co-enthronement of Christ and the believer through theosis (ʾalāhāyūṯā, ܐܠܗܝܘܬܐ):

東方教會宗主教提摩太一世（ܛܝܡܬܐܘܣ ܩܬܘܠܝܩܐ，大公牧首，約727–823年），在其時代大秦景教碑被建立，他關於基督與信者通過神化（ʾalāhāyūṯā，ܐܠܗܝܘܬܐ）而共坐寶座之教導：

The *Nestorian Stele* declares the salvific work thus:

景教碑如此宣告救贖之工：

「懸景日以破暗府，魔妄於是乎悉摧；棹慈航以登明宮，含靈於是乎既濟。」

Translation: "He hung the luminous Sun [the Cross] to shatter the abode of darkness, and thus all demonic delusion was utterly destroyed; He rowed the vessel of mercy to ascend to the bright palace, and thus all living spirits were saved."

翻譯：「祂懸起光明之日〔十字架〕以擊碎黑暗之府，魔鬼之妄想於是完全摧毀；祂駕慈悲之舟以登光明之宮，一切有靈者於是得到拯救。」

This passage from the Stele reflects the soteriology underlying Rev. 3:21: through Christ's victory (ἐνίκησα), believers are granted participation in the divine glory.

碑文此段反映默示錄三21背後的救恩論：通過基督的得勝（ἐνίκησα），信者被賜予參與神聖光榮。

IV. CONCLUDING REFRAIN AND THEOLOGICAL SYNTHESIS / 結語與神學綜合

The Refrain: "He who has an ear, let him hear" / 疊句：「有耳的，應當聽」
Each letter concludes with the identical refrain:

每封書信以相同之疊句作結：

Greek / 希臘文**:** ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Syriac / 敘利亞文**:** ܡܢ ܕܐܝܬ ܠܗ ܐܕܢ ܢܫܡܥ ܡܢܐ ܕܪܘܚܐ ܐܡܪ ܠܥܕܬܐ

Transliteration: *Man dīt leh ʾeḏnē nešmaʿ mānā rūḥā mĕmallel lʿīḏātā.*

Hebrew (MS Sloane 273 pattern): אֲשֶׁרלוֹ אֹזֶן יִשְׁמַע מָה רוּחַ אֹמֶרֶת לַמַּקְהֵלִים

Transliteration: *ʾĂsher lō ʾōzen yishmaʿ māh rūaḥ ʾōmeret lammaqhēlīm.*

Translation / 翻譯**:** "He who has an ear, let him hear what the Spirit says to the churches."

「凡有耳的，應當聽聖神向眾教會所說的話。」

The Jingjiao Stele captures this imperative of spiritual hearing:

景教碑捕捉了此靈性聆聽之要求：

「真常之道，妙而難名，功用昭彰，強稱景教。」

Translation: "The Way of the True and Eternal is wondrous and difficult to name; its workings are manifest and brilliant — by force [of necessity] it is called the Luminous Teaching."

翻譯：「真實恆常之道，奧妙而難以命名；其功效昭然顯著——勉強稱之為景教。」

V. OVERALL SYNTHESIS / 總體綜合

The three letters of Revelation 3 present a progressive spiritual diagnosis: from spiritual death masked by reputation (Sardis), through faithful perseverance under pressure (Philadelphia), to self-satisfied complacency that nauseates the Lord (Laodicea). The movement from death through fidelity to lukewarmness is not chronological but typological — these conditions coexist in every generation of the Church.

默示錄第三章的三封書信呈現遞進的靈性診斷：從名聲掩蓋下的靈性死亡（撒爾德），經歷壓力下的忠信堅忍（非拉德非亞），到令主作嘔的自滿怠惰（勞狄刻雅）。從死亡經忠信到不冷不熱的移動並非時間順序而是類型學的——這些狀態在教會每一世代中並存。

The consistent witness across Greek, Syriac, Hebrew, and Chinese traditions confirms the universal applicability of this apocalyptic message. The Koine Greek preserves the authoritative original; the Peshitta Syriac offers the closest Semitic sister-language rendering; the Hebrew MS Sloane 273 provides a remarkable window into Jewish-Christian textual transmission; and the Jingjiao documents demonstrate how the earliest Chinese Christians received and expressed these truths within a radically different cultural-linguistic framework.

希臘文、敘利亞文、希伯來文與中文傳統的一致見證，確認了此默示信息的普世適用性。通用希臘文保存了權威性的原文；培史塔敘利亞文提供了最接近的閃族姊妹語言譯本；希伯來文手稿 MS Sloane 273 為猶太-基督教文本傳遞提供了珍貴窗口；而景教文獻則展示了最早的中國基督徒如何在截然不同的文化-語言框架中接受並表達這些真理。

As **Saint Maximus the Confessor** (Μάξιμος ὁ Ὁμολογητής, c. 580–662) teaches:

如同聖瑪西默·忏悔者（約580–662年）所教導：

Ὁ λόγος τοῦ θεοῦ βούλεται ἐν πᾶσιν ἐνεργεῖν τὸ μυστήριον τῆς ἐνσωματώσεως αὐτοῦ.

Transliteration: *Ho logos tou theou bouletai en pasin energein to mystērion tēs ensōmatōseōs autou.*

Translation / 翻譯: "The Word of God wills to effect in all [believers] the mystery of His embodiment."

「天主聖言願意在一切〔信者〕身上實現祂降生成人之奧跡。」

This is the ultimate goal of the letters: that Christ might dwell in His Church — not as a dead name (Sardis), but as living presence (Philadelphia's open door, Laodicea's supper) — achieving in each believer the mystery of divine-human communion promised in Rev. 3:20–21.

這是諸書信的終極目標：基督居住在祂的教會中——不作死的名號（撒爾德），而作活的臨在（非拉德非亞的敞開之門、勞狄刻雅的共餐）——在每位信者身上實現默示錄三20–21所應許的神人共融之奧跡。

APPENDIX: MANUSCRIPT SOURCES CITED / 附錄：引用手稿來源

- **Koine Greek**: Nestle-Aland / Textus Receptus critical tradition (Novum Testamentum Graece)
- **Syriac Peshitta**: The Harklean/Philoxenian text of the Syriac New Testament (ܦܫܝܛܬܐ ܕܥܬܝܩܐ)
- **Hebrew**: British Library, MS Sloane 273 (17th century), transcribed by Nehemia Gordon
- **Hebrew**: British Library, MS Sloane 237 (related fragment)
- **Jingjiao Texts**: 大秦景教流行中國碑頌並序 (Nestorian Stele, 781 AD, Xi'an); 景教三威蒙度讚 (Dunhuang MS); 序聽迷詩所經 (Dunhuang MS)
- **Vatican Archives**: Reference to Syriac-language inscriptions on the Nestorian Stele (ܒܝܘܡܝ ܕܐܒܐ ܕܐܒܗܬܐ ܡܪܝ ܐܝܫܘܥܝܒ ܩܬܘܠܝܩܐ ܘܦܛܪܝܪܟܐ — "In the days of the Father of Fathers, Mar Ḥnanīšōʿ, Catholicos-Patriarch")

PATRISTIC AUTHORITIES CITED / 引用之教父權威

- Saint Andrew of Caesarea (Ἀνδρέας Καισαρείας, c. 563–637) — Commentary on the Apocalypse
- Saint Athanasius of Alexandria (Ἀθανάσιος, c. 296–373) — Orationes contra Arianos
- Saint Cyril of Jerusalem (Κύριλλος, c. 313–386) — Catechetical Lectures
- Saint John Chrysostom (Ἰωάννης Χρυσόστομος, c. 349–407) — Homilies
- Saint Ephrem the Syrian (ܡܪܝ ܐܦܪܝܡ, c. 306–373) — Hymns on Paradise
- Saint Irenaeus of Lyon (Εἰρηναῖος, c. 130–202) — Adversus Haereses
- Saint Maximus the Confessor (Μάξιμος ὁ Ὁμολογητής, c. 580–662) — Ambigua
- Patriarch Timothy I of the East (ܡܪܝ ܛܝܡܬܐܘܣ, c. 727–823) — Era of the Nestorian Stele

Gloria Patri et Filio et Spiritui Sancto. Amen.

光榮歸於父及子及聖神。阿們。

ܫܒܚ ܠܐܒܐ ܘܠܒܪܗ ܘܠܪܘܚܐ ܩܕܝܫܐ. ܐܡܝܢ.

δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι. Ἀμήν.